THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (ISAIAH 53: 5).

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BAPTISM IN HOLY SPIRIT.

(*Concluded from page 166.*)

Some of the effects of the Spirit may be enumerated. "The fruit of the Spirit," Paul says, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23). Another effect of the gift of the Spirit is liberty; for, "Where the Spirit of the Lord is, there is liberty" (II. Cor. 3: 17). There is freedom from the bondage of the Mosaic laws and statutes which were enacted for the temporary guidance of the people of God during the period of minority. There is also free access to the Mercy Seat, which ancient Israel could approach only through a representative.

Through the Spirit we enter into an actual experience of divine sonship. We learn to say with full confidence, "Abba Father!" and have the testimony of the Spirit, that, "if [we are] children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8: 16, 17)—not servants in the house of the Father, but heirs.

This confidence is sometimes spoken of as the "assurance" of faith, as different from the timid confession: "Lord, I believe; help thou mine unbelief." Because of this assurance Paul says: "We * * * rejoice in hope of the glory of God * * * because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 2-5). And John says: "He that believeth on the Son of God hath the witness in himself" (I. John 5: 10), which accords with Rom. 8: 16: "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Spirit enables us to pray. It "helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be

nttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 26, 27). "And it shall come to pass that he that asketh in Spirit shall receive in Spirit" (Doc. and Cov. 46: 28).

Through the Spirit we become one with Christ and one with each other, "for intelligence cleaveth unto intelligence" (Doc. and Cov. 88: 40), and our Lord prays: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one" (John 17: 22, 23). Through the Spirit we receive strength to overcome weaknesses and imperfections. It is because the gospel brings to us this Spirit that it is a "power of God unto salvation" (Rom. 1: 16).

These are fruits of the Spirit, common to all who have been endowed with "power from on high." But there are special gifts bestowed upon believers through this Spirit: "There are diversities of gifts, * * * For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit" (I. Cor. 12: 4-11). Of Bezaleel the Lord said: "I have filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass" (Exodus 31: 3, 4). In the like manner Moses, and after him the Judges who were raised up to guide the affairs of the Hebrew, theocratic republic, were qualified by special gifts of the Spirit for their work, and so were the prophets, from Samuel to Malachi. The Brother of Jared, of whom it is said that his faith was never exceeded by the sons of men, had, in the highest degree, the gift of performing miracles. Moroni tells us that he spoke to Mount Zerin, and it was removed (Ether 12: 30). Nephi, Alma, Moroni, and, in our own day and generation, the Prophet Joseph Smith, Brigham Young, and many others, each in his sphere, performed mighty deeds, and they were all qualified for the work they did, through the same Spirit. The Spirit is the source of all intellectual life. When man was created God breathed into his nostrils the breath of life, and so he became a "living soul"—a class different from the animals. Job says, the inspiration of the Almighty giveth men understanding; that is, reason and intelligence, for we read: He "teaches us more than the beasts of the earth" (Job 35: 11). But it is especially the source of all spiritual life, and the spiritual gifts God gives through the Spirit, as, in His divine wisdom, it seems good to Him (I. Cor. 12: 11). Hence Elijah could not grant Elisha's request for a double portion of His Spirit, but he gave a

sign whereby he could know that God had heard his prayer (II. Kings 2: 9).

Finally, as this Spirit is the source of knowledge and truth, and spiritual power, so it is also the medium through which the resurrection and the quickening of our mortal bodies will be effected. Paul tells us (Rom. 8: 11): "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This verse is rather obscure, but the meaning seems to be that, if we have within us the Spirit of God, who brought our Savior's body out of the grave, then He who raised up Christ, as the head and representative of His people, shall quicken our mortal bodies by His Spirit that dwelleth in us. And thus not only the saints who are dead at the coming of Christ, but also those who live at that time, shall be quickened by the Spirit (I. Thess. 4: 14-17), and meet the Lord in His coming.

As has been stated, laying on of hands is the ordinance by which the gift of the Holy Spirit is imparted. But it must be performed by one having authority to do so. Otherwise it is but an empty ceremony—a mockery. The Apostles were made the representatives of our Lord, to act in His stead, and no one can perform a valid ordinance unless he has the same authority as they had, and which they could delegate to others. The Prophet Joseph Smith says: "The Priesthood was first given to Adam. He obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Gen. 1: 20, 26, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: He stands next in authority to Adam in the Priesthood. He was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held the keys first on earth, and then in heaven. * * * The keys have been brought from heaven, whenever the gospel is sent. * * * The Priesthood is everlasting. The Savior, Moses, Elias gave the keys to Peter, James, and John, on the Mount, when they were transfigured before Him * * * How have we come at the Priesthood in these last days? It came down in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the great High Priest; Adam next" (*Journal of Discourses*, Vol. 6, pages 237, 238). That is the authority without which neither baptism in water nor in Holy Spirit can be performed acceptably.

George A. Smith: "God called his servant Joseph Smith and conferred upon him the authority and power of the Priesthood, that the work of the Lord might be re-established on the earth. This was necessary, because the Lord, in answer to His prayers, told him that all the sects were wrong, and that it was, consequently,

necessary that the Lord should reveal Himself anew to the children of men. The Lord accordingly conferred the Priesthood and Apostleship upon Joseph, by which he could preach faith, repentance, and baptism for the remission of sins, and lay his hands on those who believed and obeyed, that they might receive the Holy Ghost; and also ordain men to go forth and preach the gospel to others" (*Journal of Discourses*, Vol. 12, p. 268).

A word of caution is necessary for a full understanding of the subject under consideration:

1. Every supernatural manifestation is not the effect of divine Spirit. As the Prophet Joseph strikingly puts it: "Every spirit, or vision, or singing is not of God. The devil is an orator. He is powerful. * * * Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come to his work. He can tempt all classes—can speak in English, or Dutch. Let no one speak in tongues, unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may" (*Journal of Discourses*, Vol. 6, page 240).

The adversary can also perform miracles; for one of the marks whereby the spirit of the antichrist may be known is the performance of "signs and lying wonders" (II. Thess. 2: 9). And yet, we should not hastily condemn the manifestations of divine power outside the Church, especially the healing of the sick; for God hears the prayers of His children who call upon Him in their distress, no less than He listens to the "young ravens which cry" for food (Psalm 147: 9). Hence when John, the Apostle, reported to the Master that the disciples had found one who cast out evil spirits in the name of Jesus without being one of their number, and that they had forbidden him to do so, the Master answered: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark 9: 39).

2. The miracular manifestations of the Spirit are not always visible, even when the gift has been received. The Prophet Joseph says on this point: "We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with Holy Writ: for Paul says, 'To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing'; and again, 'Do all prophesy? Do all speak with tongues? Do all interpret?'—evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift. All did not prophesy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy

Ghost. Sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude" (*History of the Church*, Vol. 5, page 26).

3. It is a solemn truth that a man can lose the Spirit. David prays: "Create in me a clean heart, O God; and renew a right spirit within me," and: "Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 51: 10, 11). When the Spirit has departed, an evil spirit takes its place. This was the experience of Saul. "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (I. Sam. 16: 14). There is a spirit that "worketh in the children of disobedience" (Eph. 2: 2), which takes possession when man through disobedience delivers himself into its power. And when this spirit obtains control the gift which was intended for the benefit of the children of men is used to their injury. Saul, under the influence of it, still "prophesied," but with murder in his heart (I. Sam. 18: 10, 11). Brigham Young makes this clear, when he says: "If a man is called to be a prophet, and the gift of prophecy is poured out upon him, though he afterwards actually defies the power of God and turns away from the holy commandments, that man will continue in his gift and will prophesy lies. He will make false prophesies, yet he will do it by the spirit of prophecy; he will feel that he is a prophet and can prophesy, but he does it by another spirit and power than that which was given him of the Lord. He uses the gift as much as you and I use ours. The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift and we can do as we please with regard to seeing: we can use the sight of the eye to the glory of God, or to our own destruction * * * By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit" (*Journal of Discourses*, Vol. 3, page 364).

It is a significant fact that the principal churches of the world have retained this divine institution, though in a changed and perverted form, as they have baptism and the Lord's supper. In the Roman Catholic church Confirmation is regarded as a sacrament, the visible signs of which are anointing with "chrism" and imposition of hands; and the grace conveyed is the supernatural influence of the Holy Ghost whereby the recipient is enabled to keep the vows made for him at the baptismal font. The administrator, the Catholics hold, must be a prelate, as only clergymen of the higher order are the successors of the apostles with authority to officiate in apostolic functions. In the Greek church confirmation is made part of baptism and is administered by the priest by means of unction with so-called "chrism," an ointment consisting of oil and balsam consecrated on "holy Thursday" by a bishop.

In the Anglican and Lutheran churches confirmation is made the occasion of requiring from those who have been sprinkled in their infancy a renewal of the vows made for them by the sponsors. In the Roman church the person that is being confirmed usually chooses a patron saint from whom favors are expected.

These paragraphs may be closed with the following words of President John Taylor:

"There is not a position that we can occupy in life, either as fathers, mothers, children, masters, servants, or as elders of Israel holding the holy Priesthood in all its ramifications, but what we need continually wisdom flowing from the Lord and intelligence communicated by Him, that we may know how to perform correctly the various duties and avocations of life, and to fulfil the various responsibilities that rest upon us. And hence the necessity all the day long, and every day and every week, month, and year, and under all circumstances, of men leaning upon the Lord and being guided by that Spirit that flows from Him, that we may not fall into error—that we may neither do anything wrong, say anything wrong, nor think anything wrong, and all the time retain that Spirit, which can only be kept by observing purity, holiness, and virtue, and living continually in obedience to the laws and commandments of God * * * When men obey the gospel with pure hearts—when they are baptized in the name of Jesus Christ for the remission of sins, and have hands laid upon them for the gift of the Holy Ghost, and they receive that Spirit and live in obedience to the dictates of that Spirit, it will bring things past and present to their remembrance, lead them in all truth, and show them things to come" (*Journal of Discourses*, Vol. 6, page 106).

J. M. S.

THE SIGNS OF THE TIMES.

THE restoration of the gospel by the Lord in the year 1830, through the instrumentality of the Prophet Joseph Smith, not only means the opening of a new dispensation, but the beginning of a new era of gradual development for mankind. Through the light of modern revelation man has learned more, not only along the lines of theology, which is the science that reveals God unto man, but also along the lines of ethnology, which is the history of nations, and of botany, the study of flowers, and geology, the science of the earth, but more particularly of the rocks, and, in fact, there has been more truth discovered by mankind within the last century than any century since the days of Father Adam. Ever since the gospel has been preached man has, in his ignorance, been fighting the truth, and, as a consequence, he has brought condemnation upon himself, and by learning the lesson through bitter experience he has suggested as

a solution of the problem the living of principles which he had previously fought against, thus plunging himself into wickedness and abomination according to his own laws. The Prophet Joseph Smith declared that he who would not take up his sword and fight must flee to Zion for safety, and the condition of the world and the way in which the saints and righteous people have been in the past, and are at present, emigrating to the land of Zion, has certainly proved that statement; and the wicked who will remain in Babylon will destroy the wicked, and those who are not slain by the edge of the sword, will be slain by the judgments of God, by earthquake, as we have recently seen in Italy, and by pestilence and famine which are yet to come to trouble the nations.

After the nations have been chastened the Lord is going to cut short His work in righteousness, and the power of Satan will be curtailed; mankind will accept the gospel which they have previously despised, and as a consequence will learn to love instead of hate their neighbors, and will learn war no more. Then the Spirit of the Lord will be poured out upon all flesh, as prophesied by Joel 2: 28, and mentioned by Luke in Acts 2: 17, when your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, there shall be manifestations in both heaven and earth, and deliverance in Zion and Jerusalem. Not only mankind, but the brute nature will be tamed through receiving the Spirit of the Lord, and the earth will regain the condition that it was in before the days of Peleg, when the earth was divided, and the wolf shall lie down with the lamb, the leopard with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them (Isaiah 11: 6-9). In the midst of this condition man, who will learn to love his brother, will learn war no more, but he will beat his swords into plowshares and his spears into pruninghooks, and every man will sit under his own vine and fig tree (Micah 4: 3, 4).

Salt Lake City, Utah. HAROLD T. PARDOE.

WORDS are good, but there is something better. The best cannot be explained by words. The spirit in which we act is the chief matter.—*Great Thoughts.*

IF long prayers and frequent religious exercises are but a covering for a selfish life, they are the fine robes of a Pharisee and not the uniform of a soldier of the cross.

WHAT God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it; but if He did not call me to do it, I would not undertake to govern half a dozen sheep.—PAYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 25, 1915.

EDITORIAL.

DAY OF ATONEMENT.

THE Christian world will soon commemorate the death and resurrection of our Lord.

A serious error regarding His mission on this earth has found a fertile soil among the children of men. We refer to the view that He is only a pattern and not our Redeemer; that His death was that of a martyr, and not of the Lamb of God. This doctrine stabs Christianity to the heart. It deprives it of its vital force, namely, the principle of expiation of sin by the proper satisfaction of divine justice.

The Scriptures teach us that it was necessary that Christ should die for the salvation of men, because there was no other way by which righteousness could be secured. "If," the Apostle says, "righteousness come by the law, then Christ is dead in vain" (Gal. 2: 21). And again: "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21). Paul here asserts that even the strictest observance of law fails to bring salvation, except through the death of Christ.

This is based on the infinite justice of God. Justice demands expiation of sin. It demands that there be sufficient reason for the granting of pardon, as Paul puts it: "That He might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 26); that is, that He might be just in justifying the believer. For without atonement, pardon could not have been granted in justice.

Sin brings death. That is an inexorable law. Death is the *wages* of sin, which the sinner, in justice, must receive. Men can, as one has said, no more secure themselves from receiving this compensation, by their own devices, "than they can save themselves from a raging conflagration by a covering of chaff." Even the angels who sinned were not spared. The punishment is as much in accord with the nature of God as the precept, and it cannot be remitted, without violation of that divine nature, until the transgression is atoned for. "Without shedding of blood is no remission" (Heb. 9: 22). Therefore, the mercy of God provided a sacrifice, acceptable to divine justice, through whose death on Calvary atonement was made. Our Lord is not merely a teacher, a pattern, and a martyr. He is all that; but also "the Lamb of God, which taketh away the sin of the world" (John 1: 29). Adam fell, and, as the head and representative of the race, involved all

men in the consequences of his transgression. The Son of God, then, in accordance with the plan agreed upon in the Great Council in heaven, before the foundations of this world were laid, took the place of Adam as the head and representative of the race, and in that capacity made the atonement through which the entire human family was redeemed from the consequences of the transgression of our first parents, and through which every individual can be saved and gain eternal exaltation, through obedience. President John Taylor says:

"What was lost in Adam was restored in Jesus Christ, so far as all men are concerned in all ages, with some very slight exceptions arising from abuse of privileges. Transgression of the law brought death upon all the posterity of Adam; the restoration through the atonement restored all the human family to life. 'For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' So that whatever was lost by Adam, was restored by Jesus Christ" (*Mediation and Atonement*, page 178).

The atonement of our Lord was taught during the Patriarchal and Mosaic dispensations by the prescribed sacrifices, all of which foreshadowed the great sacrifice on Calvary. In the Mosaic sacrifices the victim was slain, and its blood (its *life*), was sprinkled upon the mercy seat; and while the people prayed in the outer court, they beheld the dark volume of smoke ascending from the sacrifice, which was burning in their stead. This suggested the truth that God's justice is a consuming fire, and that the sinner escaped only through a vicarious atonement.

On the great Day of Atonement, which was observed on the 10th day of the seventh month each year, the lesson was made particularly impressive. On that day the High Priest entered the Holy of Holies and offered a sin offering for himself and his house, and for the entire people. On this day he laid aside his gorgeous robe and officiated in the common attire of the ordinary priests. He brought two goats, as much alike as possible, and presented them at the door of the Tabernacle. There, one was selected, by lot, for a sin offering, and was slain for the people. The other was set free, after their sins had been confessed and, figuratively, transferred upon its head by the laying on of hands. And thus they were taught that atonement and confession were equally necessary for the remission of sins.

Originally this day was observed only by the priests officiating in the sanctuary, but later the entire people were enjoined to keep the day, by fasting and the cessation of labor. They were also commanded to make it a day of general forgiveness; for God, they were taught, does not remit sins committed against our fellowmen until he who is injured is appeased. Here again the idea of atonement is predominant. Hence the old custom among the Jews to ask for pardon of each other before the beginning of this fast day.

According to Jewish accounts the day of atonement was also one of the great festivals of the young people. Rabbi Simon Ben Gamaliel is quoted as follows:

"There were not such feast days [good days] in Israel as the fifteenth of Av [fifth month] and Yom Hakkipurrim, because on these days the [Jewish] daughters of Jerusalem used to come out in white dresses * * * dancing in the vineyards. And what did they say? Young man, raise thine eyes and see what thou art choosing for thyself; do not pay stress to beauty, but look for the family * * *."

In other words, they considered the time when atonement was made and every account between man and man settled by mutual restitution and forgiveness, as the most proper for the laying of the foundations of home and conjugal happiness. And the daughters of Jerusalem appeared in their best attire, and to the best advantage, on that day, among the luxuriant foliage of the vineyards. And who shall say that that was not a beautiful thought? In the New Testament the Church, which consists of those whom Christ has redeemed by His atonement, is frequently represented as His "bride," and their union, as a "marriage"—an allusion, we have no doubt, to the Jewish custom referred to by Rabbi Simon Ben Gamaliel. For the atonement of Jesus Christ is the foundation of eternal exaltation, which includes the union of man and woman for time and all eternity.

J. M. S.

MINUTES OF BRISTOL CONFERENCE.

THE semi-annual conference was held in Wolseley Hall, Redding Road, Eastville, Bristol, on Sunday, March 14th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; Elder Evan G. Evans of the Scottish conference; President Matthew F. Noall and ten traveling elders of the Bristol conference.

The morning session commenced at 10:30 by singing, "Praise ye the Lord, 'tis good to raise." Prayer was offered by Elder Vernon W. Dean. Singing, "How firm a foundation."

President Matthew F. Noall welcomed those present and expressed his appreciation of the opportunity of meeting in conference at such trying times. The gospel, he said, is more needed today than in any other age; but instead of the people endeavoring to gain salvation, they are seeking worldly pleasure. He dwelt on the character of the gospel and closed by saying, "We have come together to partake of the bread of life, which in the past has given such good results."

Elder Levi G. Leatham, who was the next speaker, said that if we teach doctrines contrary to the gospel of Christ, we will come under the condemnation spoken of by Paul (Gal. 1: 8-9). The people doubt the existence of a God, and argue that if there were

one, He would not allow the righteous to suffer with the wicked. But, as a matter of fact, God has always protected those who serve Him and keep His commandments. He illustrated this by notable incidents of history.

Brother William E. Casswill and Marjorie Heal sang, "I know that my Redeemer lives."

President Hyrum M. Smith then addressed the congregation. He expressed pleasure in meeting the saints and friends again. God, he said, so loved His children that He prepared this earth that they might come here and work out their salvation and exaltation. In days of old God made His will known to His prophets, and in this dispensation He also makes His will known unto His prophets. Through the Prophet Joseph Smith we learn that Abraham saw the intelligences which were organized before the foundation of the world, who were to come into mortality to prove their willingness to obey the laws of God. The purpose of God is that all shall be saved and led back into His presence, but not by force. The Lord designed that we should develop, not only our intellect, but our moral and physical natures as well. Education of intellect alone does not prevent one from becoming immoral and corrupt. The Latter-day Saints educate men in their intellectual, moral, spiritual, and physical natures alike, and only by perfection in all do we become like God. Wickedness never brings happiness. The righteous, although they suffer persecution, will be rewarded by being put beyond pain and sorrow in the hereafter, but the wicked will come from the grave to damnation and punishment. Joshua said, "As for me and my house, we will serve the Lord," and blessed is the person who has this for his motto and lives up to it.

Singing, "I'll praise my Maker while I've breath." Benediction by Elder Grover T. Bennett.

The afternoon session commenced at 2:30 by singing, "Come, listen to a Prophet's voice." Prayer was offered by Elder Evan G. Evans. Continued by singing, "Great God attend while Zion sings." The sacrament was administered by Elders Earl B. Broadhead and Jesse D. Barlow.

Elder Grover T. Bennett presented the names of the general and local authorities of the Church, who were unanimously sustained.

Elder George Q. Allen was the first speaker. He referred to the revelation known as the Word of Wisdom, and quoted statistics proving the harmful effect of the use of the things forbidden in that revelation.

Elder Earl B. Broadhead testified that he knew the gospel to be the power of God unto salvation and exaltation. Modern divines, he said, admit that the gospel is unchangeable, and yet declare that new revelation is not necessary; but if a person is to have authority to officiate in the name of Christ he must be called of God, as was Aaron. If the gifts of the Spirit enjoyed in the

primitive church are not in the churches of to-day, it is a sign that they have not the authority of Christ with them. The speaker showed that an apostasy has taken place, for Paul said that certain officers should remain until we all come to a unity of the faith (Eph. 4: 11).

Sister Ethel Jenkins rendered a sacred solo, entitled, "The Holy Shrine."

Elder J. M. Sjodahl was the next speaker. After a few preliminary remarks he pointed out that the signs of the times point to the coming of the Lord. He read the twenty-first chapter of Luke, and explained each verse. Our Lord, he added, has already come "as a thief in the night." He came in the wonderful vision given to the Prophet Joseph in answer to his prayer for light; He came to the Kirtland temple, and His presence is continually enjoyed in the Church. But He will also come in power and glory, and before that time the world will be troubled by wars, pestilence, and disasters. The time is near at hand, and we should be putting ourselves in readiness for "the great and dreadful day of the Lord."

Singing, "Beautiful Isle." Benediction by Elder Louis D. Boudrero.

The evening session commenced at 6: 30 by singing, "Glorious things of Thee are spoken." Prayer by Elder Elmer B. Edwards. A sacred solo was then rendered by Sister Ada Wintel, entitled, "The gift of life."

Elder George R. Dent was the first speaker. He said that Joseph Smith is evilly spoken of in the world in fulfilment of prophecy, but if the doctrines of "Mormonism" be compared with the doctrines taught by the Savior, they will be found to be identical. The speaker bore a strong testimony to the divinity of Joseph Smith's mission.

A sacred solo entitled, "The Children's Home," was rendered by Miss Reed.

Elder J. M. Sjodahl expressed his appreciation of the musical talent manifest in the conferences he had visited, and said he was glad that such talent was being used to praise God; for that is the real object for which it was given to man. He then testified that Joseph Smith was a prophet sent of God. He said he admitted it was incumbent upon anyone who makes such a statement to prove it from the word of God, and he pointed out that there is just as much proof in the Bible for the coming forth of the Church founded through Joseph Smith, the Prophet, as there is for the coming of Christ in the flesh. He read portions of the ninth and tenth chapters of the Revelation by John, and showed the fulfilment of those prophecies in the coming forth of the Prophet of this dispensation. Were the name of Joseph Smith, he said, written across these pages of the Bible, it could be no plainer than it is in the vision of the angel with the "little book" open.

A quartette was rendered by Elder George R. Dent, Brother

William Casswill and Sisters Ada Wintel and Elsie Bryant, entitled, "Sweet Sabbath eve."

President Hyrum M. Smith was the last speaker. He said we Latter-day Saint elders are not here to debate or contend with men, but to declare the sound doctrines of the gospel to the world. People read and interpret the Scriptures differently; hence the confusion we see around us. There are people who have ears and hear not, eyes and see not; "but in vain do they worship me, teaching for doctrine the commandments of men." Men who hold that belief alone is sufficient are of this class. Only confusion results from people placing their own private interpretation on the Bible. But God has revealed Himself to man again, and in consequence we have other Scripture not contradicting the Bible, which keep us from confusion. The people of the world to-day are not only taught the doctrines of men, but also the doctrines of the devil. "If any man will do His will, he will know of the doctrine whether it be of God or whether I speak of myself" (John 7: 17). If you will read the Doctrine and Covenants, Book of Mormon, and Bible together, with other Church works, and follow the teachings therein, God will be with you, for the doctrines taught by the Latter-day Saints are not man's doctrines, but God's.

President Matthew F. Noall made a few closing remarks.

Closed by singing, "We're not ashamed to own our Lord." Benediction by Elder George A. Palmer.

A Priesthood meeting was held on Saturday, March 13th, 1915, at 3: 30 p.m. The elders of the conference reported their labors, and timely and valuable instructions were given by President Hyrum M. Smith and Elder J. M. Sjodahl.

GROVER T. BENNETT, Clerk of Conference.

THE PEOPLE IN UTAH.

Wood's Cross, Utah,
February 23rd, 1915.

TO THE EDITOR,

Dear Sir:—I am sending a few comments on life as I find it in Utah. Having arrived here on the 27th of December last (I and my wife), the knowledge is still fresh in my mind of the evils which are laid to the charge of the Latter-day Saints. True, I have not been in their midst very long, but I have been in their homes and in their assemblies, religious and otherwise, and I have been unable to find anything to which I can take exception. On the other hand, I have seen much to admire. There are no cruel "tyrants" of husbands; no harems; no drunken men; no filthy language; no walls round Salt Lake City, only the hills which

surround it. Everyone is free to come and go. I smile as I think of the women here. They do not look downtrodden; no, "not a little bit," and when told of the ideas of the world, first they smile, then they laugh. They have that freedom, that liberty which their sisters in the Old World are fighting for. I am afraid it needs a more able pen than mine to do justice to these people.

On Monday, the 22nd of February, I was present at a large gathering of people, "Mormons," mainly, who convened to celebrate the anniversary of Washington's birthday. On this day they gathered all the old folks and gave them a royal time. Those that were seventy and over wore red carnations, while those who were eighty and over wore white carnations. It did me good to see all doing their best to make these old people happy. It was a sight never to be forgotten. It made me say, "God bless these people." After a good lunch a program was rendered with a view of pleasing the old folks. What was most surprising was that out of the old people assembled, not one was born in Utah. Some of them had lived fifty and some sixty years there, but all of them had joined the Church and had come to Utah. Many of them were from various parts of England, some from Canada, others from the Eastern States, bringing to pass the words of the Lord through the Prophet Micah.

If anything is required more to prove these to be good people, I can relate the following. I and my wife had taken a small home here in Wood's Cross, and the people living around, all strangers with one or two exceptions, came to our home one evening, all uninvited, out of the goodness of their own hearts, each one with a parcel of some kind, which was presented to us with good wishes. The parcels contained articles of all kinds for use in the home. Some had bottles of fruit, bags of vegetables, sacks of potatoes, a sack of flour, and one sent a bedstead, a kitchen table, two chairs, and other things too numerous to mention. Should you be walking along the roads those who overtake you will pull up their buggies, or sledges, or even their motor cars and ask you to ride.

Are these the acts of a bad people? Would any but those who have the love of God in their hearts do these things? I think not. We have proved them in numerous ways, and know them to be the children of the living God, followers of the meek and lowly Jesus. The Savior says you cannot get corrupt fruit from a good tree, and if the gospel of Christ is upon the earth these people have it, and how they rejoice in it, how it fills their whole lives, not to be laid aside with their Sunday suits; but like an ever flowing fountain bubbling up! It shows in their countenance and in their lives, and these people are the ones the world looks on with contempt and accuses them of the vilest of acts; so also did the world to the Savior.

DANIEL D. DICKINS.

WORK FOR THE DEAD.

ARRANGEMENTS are now being made to assist the saints residing in the various missions of the Church, and in other places remote from the Temples, who are thereby unable, personally, to perform Temple ordinances in behalf of their dead kindred, or friends to obtain the needed services of proxies. It is our desire that faithful members of the Church, in the condition stated, shall be helped, to the fullest possible extent, to accomplish this sacred duty that all Latter-day Saints are required, by divine injunction, to fulfil.

The information needed to properly identify the dead, for whom Temple ordinances are to be performed, includes the following: Names in full (maiden names of women). Date of birth. Place of birth (Town, County and State or Country). Date of death. Name of heir, or friend, at whose instance the work is to be done, and his, or her, relationship to each one named. When this information cannot be given as complete as desired, that which is lacking may be approximately formulated, by following instructions that will be published in periodicals issued in various missions of the Church.

Members of the Church in missions, and localities a great distance from the Temples, who desire to comply with the gospel requirements for salvation of the dead, should confer with the President of the mission, or district, in which they reside, stating what ordinances they wish to have performed, and they will then be provided with the blanks, and instructions needed.

The proper method of compiling records of names of the dead, for whom Temple work is desired, is provided for in a blank book specially prepared for that purpose, which can be procured, at a moderate price, by application to the mission presidents.

Donations are thankfully received at the Temples, to assist in meeting the heavy expense of their maintenance, but the poor, who can give nothing, are cheerfully accorded all the privileges that the most liberal donors receive.

There is no charge made by the Temple authorities for performance of the ordinances, but, when proxies have to be obtained to act in endowments for the dead, which occupies the time of an entire session in Temple work, it is customary to pay such proxies a small sum, to partly remunerate them for personal expenses; usually a man receives seventy-five cents, and a woman fifty cents, for such services.

Arrangements are already made whereby faithful members of the Church who have died in various missions or who may die therein hereafter, without having received Temple ordinances in life, will have those ordinances attended to in their behalf. The names and genealogies of all such worthy individuals are now being sent to the St. George Temple, by the mission Presidents.

The editors of our Church publications, in various missions, are

requested to insert a copy of the foregoing in their respective periodicals, to be followed, when convenient, with instructions concerning Temple work, copies of which can be furnished them by the mission Presidents.

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES. W. PENROSE,
First Presidency.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Bristol Baths (Bristol conference), on March 13th, 1915, when six souls were admitted into the fold of Christ, Elders Matthew F. Noall and Jesse D. Barlow officiating.

Releases and Departures.—Elder Harold T. Pardoe, of the British mission, was honorably released and sailed for home per s.s. *Lusitania*, November 21st, 1914. The following named missionaries have been honorably released from their labors in the British mission and sailed for home March 19th, 1915, per s.s. *Scandinavian*: Levi G. Leatham, James E. Davis, Clarence E. Harris, Alfred Crane, J. Wallace Clegg, Arthur Bradder and Willard S. Evans. With the company were thirty emigrants, in charge of Elders J. Wallace Clegg, Alfred Crane and Arthur Bradder.

DIED.

COOK.—At Rodborough, Stroud (Bristol conference), on March 13th, 1915, Alfred Cook, aged 49 years. Deceased was born in White Hills, Gloucestershire, January 4th, 1866; was baptized April 20th, 1896, by Elder Charles W. Robbins. Brother Cook lived a staunch Latter-day Saint, and died as such.

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